

THE LIBERATOR
PUBLISHED WEEKLY, AT
NO. 31, CORNHILL, BY
GARRISON AND KNAPP.
WM. LLOYD GARRISON, EDITOR.

TERMS.
Two Dollars per annum, always payable IN
ADVANCE.
All letters and communications must be post-
paid. The rule is imperative, in order to shield us
from the frequent impositions of our enemies.—
Those, therefore, who wish their letters to be taken
care of by the Post Office by us, will be careful to pay
their postage.
An advertisement making one square, or a
space of equal length and breadth, will be inserted
for one week for \$1. One less than a square 75 cts.

REFUGEE OF OPPRESSION.

[From the Charleston, (S. C.) Southern Baptist.]
AMERICAN UNION.

Our Northern brethren may rest assured,
that their present plans will never succeed
in the South. Instead of bettering, they are
rendering the condition of the slave actual-
ly worse. They are driving our Legislatures
to the enactment of laws, intended to con-
teract the efforts of Emancipationists, which
by means increase the happiness of our
slaves, but which we must do in self-defence.
But we would ask these warm-hearted friends
of the black man, these advocates for eman-
cipation, if, with their deep felt horror of
and execrations against the evils and sin
of slavery, they do not feel having to ren-
der an account to the Judge of all the earth,
for not expending their fortunes, or at least
contributing liberally to loose the fetters of
the slave? Though we frequently see multi-
tudes of slaves changing masters, we never
see an agent from the North entering the
market to purchase their freedom. Ah! this
would be a test of their benevolence,
of their philanthropy. Such generosity as this,
would speak more powerfully than all their
pious resolutions, their pamphlets and
periodicals. This would be emancipating
with the least practicable delay, and with-
out the loss of time to convince all Ameri-
can citizens that the system of slavery in
the country is wrong. And is it not right
that they who insist upon their freedom
should bear the expense of their emancipa-
tion, instead of leaving the brunt of the loss
to those whose necessary change of
habits of life would give them suffering
enough, without being required to struggle
with poverty and indigence? But whilst we
propose this plan to our Northern Philanthro-
pists, we unhesitatingly say, that its execu-
tion would be ruinous to the very people for
whose interest our Northern brethren seem
to feel so much.

Lane Seminary.—We are glad to per-
ceive that the good people of Cincinnati, are
disposed to foster an Abolition Seminary,
and to turn out upon the world fanatics,
dressed in the garb of religion, to disgrace
the cause of Christ, and destroy the peace
and happiness of society. Nothing is better
calculated to bring religion into contempt
and disrespect than a meddling spirit on the
part of those who are its ministers. To be
wise as serpents, and harmless as doves, is
an indispensable requisite in the character of
a minister. The character of Lane Sem-
inary should teach us the importance of our
own interests of the south.—Southern Chris-
tian Herald.

BOSTON.
SATURDAY, MARCH 14, 1835.

DISTRICT OF COLUMBIA.
The following petition, signed by more than ONE
THOUSAND inhabitants of the District of Colum-
bia, was presented to Congress March 24, 1835, and
referred to the Committee for the District of Colum-
bia. But little heed was given to it, urgent as is its
nature, gradual its proposition, and signified as
it was by some of the most estimable men in the District.
In the House of Representatives, February 9, 1835,
was an motion of Mr. Hubbard of New Hamp-
shire, ordered to be printed, with the names thereto
attached. We have received a copy. (Document
No. 10) to which the names are appended, but they
are too numerous to be inserted in our columns.
We can only find room for the memorial.

MEMORIAL
OF THE
INHABITANTS OF THE DISTRICT
OF COLUMBIA,
Pleading for the gradual abolition of Slavery
in the District of Columbia.

MARCH 24, 1835.
Referred to the Committee for the District
of Columbia.

FEBRUARY 9, 1835.
Ordered, On motion of Mr. Hubbard, of
New Hampshire, to be printed, with
the names thereto attached.

To the Honorable the Senate and House of
Representatives of the United States of
America in Congress assembled:

We, the undersigned, citizens of the
States of Washington and Alexandria, in
the District of Columbia, beg leave to call
the attention of your honorable body to an
evil of serious magnitude, which greatly
impairs the prosperity and happiness of this
District, and casts the reproach of inconsis-
tency upon the free institutions established
among us.

While the laws of the United States de-
nounce the foreign slave trade as piracy, and
punish with death those who are found en-
gaged in its perpetration, there exists in this
District, the seat of the National Govern-
ment, a domestic slave trade, scarcely less
degrading in its character, and even more
damaging in its influence. For this is
not, like the former, carried on against a
barren people; its victims are reared up
in the precincts of the same religion, and im-
bued with similar domestic attachments.

These people are, without their consent,
torn from their homes; husband and wife are
separately separated and sold into distant
parts; children are taken from their parents,
without regard to the ties of nature; and the
endearing bonds of affection are broken.

Not is this traffic confined to those who
are legally slave to those who are
entitled to freedom, and many who are
bound to serve, are sold into uncon-
ditional slavery; and, owing to the defective
nature of our laws, they are generally car-
ried out of the District before the necessary
steps can be taken for their release.

We behold these scenes continually tak-
ing place among us, and lament our inability
to prevent them. The people of this Dis-
trict have, within themselves, no means of
legislative redress; and we therefore appeal
to your honorable body, as the only one in-
competent.

THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.
BOSTON, MASSACHUSETTS. [NO. 11.]

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opportunities to licentiousness, profligacy,
and impurity, and the presentation of motives
to chastity, honor and fidelity. Am I worse
than 'infamous and impertinent' for doing this?

I plead for the recognition, protection,
sanctification and security of the marriage

and charity. We have written as broth-
ren, for we rejoice to consider you as such.
If we have expressed ourselves freely, it is
because we are jealous for your honor; and
we heartily invite you to use the same lib-
erty in return. We commend you, and the
people of your charge, to the care and bless-
ing of our heavenly Father, and remain
Your affectionate brethren in the gospel
of Christ.
(Signed in behalf of the Board.)
W. H. MURCH, Chairman,
Theological Tutor, Stepney College,
London, 31st Dec. 1833.

[From the London Baptist Magazine for January.]
SLAVERY IN AMERICA.
A letter from the Baptist Board of Foreign
Missions in America, in answer to one from
the Board of Baptist Ministers in and near
London, dated December 31, 1833.

Baptist Missionary Rooms,
Boston, Sept. 1, 1834.

Dear Brethren.—Your communication, dat-
ed London, Dec. 31, 1833, was received
some time since, by one of the officers of the
Baptist General Convention; but as the Con-
vention, to which it was chiefly addressed,
did not convene till April, 1835, the commu-
nication was, after some delay, presented to
the Board of Foreign Missions, as the
executive organ of the Convention. The
Board referred it to a Committee, and we
now communicate to you a copy of their re-
port, and the resolutions adopted by the
Board. We commend them to your candor,
with a confident belief that you will do
justice to the views and feelings of the Board,
and that you will be able to present them
cannot be fully understood by persons in other
countries.

It may assist you to form a more correct
opinion of the whole subject, if we allude to
a few of the circumstances which make sla-
very in this country a matter of peculiar
difficulty, and which, consequently, require
those who would promote the real welfare
of the colored race, to act with great cau-
tion.

In the first place, the political organiza-
tion of the United States is widely different
from that of England; and this difference
makes it impossible to adopt here a course
similar to that which the British Parlia-
ment have adopted in reference to slavery in the
West Indies. This country is not one of a
State, with an unobstructed Legislature, but
a confederacy of States, united by a Consti-
tution, in which certain powers are granted
to the National Government; and all other
powers are reserved by the States. Among
these reserved powers is the regulation of
slavery. Congress has no power to interfere
with the slaves in the respective States; and
an Act of Congress to emancipate the
slaves in those States would be as wholly
null and void, as an Act of the British Par-
liament for the same purpose. The Legisla-
tures of the respective States cannot inter-
fere with the legislation of each other.

In some of the States, where laws forbid-
ding emancipation exist, the minority can-
not, if disposed, give freedom to their slaves.
You perceive, then, that the National Gov-
ernment, and the people of the Northern
States, have no power, nor right, to adopt
any direct measures, in reference to the
emancipation of the slaves in the Southern
States. The slaveholders themselves are
the only men who can act definitely on this
subject; and the only proper and useful in-
fluence which the friends of emancipation in
other States can use, consists in argument
and entreaty. The existence of our union,
and its manifold blessings, depends on a
faithful adherence to the principles and spirit
of our constitution, on this and on all other
points.

This view of the case exonerates the na-
tion, as such, and the States in which no
slaves are found, from the charge of uphold-
ing slavery. It is due, moreover, to the re-
public, to remember, that slavery was intro-
duced into this country long before the colo-
nies became independent States. The slave
trade was encouraged by the Government
of Great Britain, and slaves were brought
into the colonies against the wishes of the
colonists, and the repeated Acts of some of
the Colonial Legislatures. These Acts were
negotiated by the King of England; and in
the Declaration of Independence, as origi-
nally drawn by Mr. Jefferson, it was stated,
among the grievances which produced the
Revolution, that the King of England had
steadily resisted the efforts of the colonies
to prevent the introduction of slaves. Soon
after the Revolution, several of the States
took measures to free themselves from sla-
very. In 1787, Congress adopted an Act,
by which it was provided, that slavery should
never be permitted in any of the States to be
formed in the immense territory north-west
of the Ohio; in which territory, the great
States of Ohio, Indiana, and Illinois, have
since been formed. There are now thirteen
out of the twenty-four States, in which sla-
very may be said to be extinct. Maryland
is taking measures to free herself from sla-
very. Kentucky and Virginia will, it is be-
lieved, follow the example. We state these
facts to show, that the republic did not origi-
nate slavery here; and that she has done
much to remove it altogether from her bosom.
She took measures earlier than any other
country for the suppression of the slave
trade, and she is now zealously laboring to
accomplish the entire extinction of that a-
bominable traffic.

Since then, from the character of our po-
litical institutions, the emancipation of the

not decreed an immediate emancipation, in the West Indies; thus recognizing the principle, that the slaves must be prepared for freedom by moral and intellectual culture. But this preparation must be commenced and conducted by the masters; and they must of course, become the willing and zealous friends of emancipation, before it can be accomplished.

We have shown that the slaves in this country cannot be emancipated, except by the free consent of the masters; and that they cannot be prepared for freedom without the voluntary and energetic co-operation of the masters. For both these reasons, it is necessary to adopt a kind and conciliatory course of conduct towards the slaveholders. The British Parliament might assume a peremptory tone towards the slaveholders in the West Indies; because the power of Parliament is not restricted like that of the American Congress; and because the situation of the slaves in the West Indies renders the preliminary preparation less necessary to the safety of the white population. In the British West Indies, the slaves are dispersed among eighteen or twenty islands, where the military and naval power of the mother country might be easily applied to quell insurrections. In the United States, there are above two millions of slaves spread over a part only of the surface of the Union, with no large military force to overawe them, and no obstacle to a rapid combination of insurgents. We presume that the people in England would feel somewhat differently on the subject of emancipation, if the slaves were among themselves, and the perils of this moral volcano were constantly impending over their own heads.

Besides these general considerations, there is one which affects the duty of the Baptist General Convention. There is now a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren, from all parts of the country, unite in our General Convention, and co-operate in sending the gospel to the heathen. Our southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both ministers and people, slaveholders; not because they all think slavery is right, but because it was firmly rooted long before they were born, and because they believe that slavery cannot be instantly abolished. We are confident, that a great portion of our brethren at the south, would rejoice to see any practicable scheme devised for relieving the country from slavery.

We have the best evidence that our slaveholding brethren are Christians, sincere followers of the Lord Jesus. In every other part of their conduct, they adorn the doctrine of God our Saviour. We cannot, therefore, feel that it is right, to use language or adopt measures which might tend to break the ties that unite them to us in our General Convention, and to numerous other benevolent societies; and to array brother against brother, church against church, and association against association, in a contest about slavery.

We have presented these considerations, dear brethren, as among the reasons which compel us to believe, that it is not the duty of the Baptist General Convention, or of the Board of Missions, to interfere with the subject of slavery. It ought indeed, to be discussed at all proper times, and in all suitable modes. We believe, that the progress of public opinion in reference to slavery, is very rapid; and we are quite sure, that it cannot be accelerated by any interference, which our southern brethren would regard as an invasion of their political rights, or as an impeachment of their Christian character.

Most earnestly praying that the Father of Lights will illumine our path, and guide us all to the adoption of such measures as shall advance His glory, and secure the temporal and eternal happiness of all men, we are, dear brethren, your affectionate fellow-servants.

LUCIUS BOLLES, Cor. Sec'y.

*The Committee to whom was referred a communication from the members of the Board of Baptist Ministers in and near London, directed to 'The Rev. Spencer H. Cone, President; the Board of Managers; and the Delegates of the Baptist Triennial Convention, United States, North America; and addressed to 'The Pastors and Ministers of the Baptist denomination throughout the United States of America'; the principal object of which communication is, to express the views of the writers 'respecting the character of negro slavery, and as to the course enjoined by religious principle on the household of faith; present the following report:—

That they have examined the communication with much care, and have been gratified by the spirit of Christian affection, respect, and candor, which it breathes. They receive it as a pleasing token of a more intimate correspondence, and a more enlarged fellowship with our Baptist brethren in Great Britain. The Committee, however, are of opinion, that, as a Board, and as members of the General Convention, associated for the exclusive purpose of sending the gospel to the heathen, and for the benediction of all not belonging to our own country, we are precluded by our constitution from taking any part in the discussion on the subject proposed in said communication. They, therefore, recommend the adoption of the following resolution:—

Resolved, That the Board reciprocate, with great pleasure, the assurances of respect and affection which our brethren, the members of the Board of Baptist Ministers, in and near London, have uttered in their communication.

Resolved, That the Board earnestly desire a closer intimacy with their Baptist brethren in England, believing that the cause of truth in both countries, and throughout the world, would be promoted, by a more cordial union and co-operation of the two great branches of the Baptist family.

Resolved, That the Board have viewed with grief and anxiety, the calamities which have befallen the Baptist Mission in Jamaica; and they rejoice that the Mission has been resumed with cheering prospects of success.

Resolved, That while, as they trust, their love of freedom, and their desire for the happiness of all men, are not less strong and sincere than those of their British brethren, they cannot, as a Board, interfere with a subject that is not among the objects for which the Convention and the Board were formed.

Resolved, That the preceding Resolutions be communicated to the Board of Baptist Ministers, in and near London, together with the foregoing letter, to be signed by the acting President, and the Corresponding Secretary of the Board.

(Signed) DANIEL SHARP, First Vice President of the Baptist Board of Foreign Missions in the United States. LUCIUS BOLLES, Cor. Sec'y.

[House of Representatives, Monday, Feb. 23.]

SLAVERY IN THE DISTRICT OF COLUMBIA.

Mr. SLADE presented a memorial of sundry inhabitants of the county of Addison, in the State of Vermont, praying for the abolition of Slavery, and the Slave Trade, in the District of Columbia.

Mr. S. said, that the memorial which he had the honor to present was signed by 375 females, a large portion of whom were of that class of the community usually called Quakers; or, as they generally preferred to designate themselves, Friends; friends, he would take leave to say, in the best sense, not only of the African race, in whose behalf they plead, but of the preservation and perpetuity of the Republic institutions of the country.

[The Speaker here interposed, and admonished Mr. S. that it was not in order, on presenting the memorial, to go into a discussion of the subject-matter of it.]

Mr. S. resumed, and said, that he was aware of the rule which restricted debate on this occasion, but he was not aware that he had furnished any ground for supposing that he was about to violate the rule, which he need not assure the Chair he did not intend to do. But he had felt bound to state at least the character of the memorialists, which it gave him pleasure to do, as that character, alone furnished a guaranty that nothing would be asked to which the most intelligent and enlightened friend of the country could deny at least a candid and respectful hearing. He would only add, that the prayer of this memorial met his hearty concurrence. He should feel bound to move that it be printed, but for the vote of last Monday upon a similar motion; which admonished him that it would be useless to press such a motion at this time. He would ask, however, what could not be denied, that the memorial be read and laid upon the table; which was done accordingly.

Mr. JACKSON of Massachusetts, having presented several memorials to the same effect, said, he felt it to be incumbent upon him, in offering these petitions, as the Representative of a part of these petitioners, to accompany their presentation with a very few remarks.

One of them bore the signatures, as he was informed, (he had not counted them) of three thousand one hundred and six ladies; and the other of nearly the same number of gentlemen. They were residents of some twelve or fifteen, possibly twenty, of the three hundred towns in Massachusetts, principally in the vicinity of Boston. So far as he was acquainted with the gentlemen, (and with some of them he was intimately so) they are men who intend to make, and who do make, moral principle their rule of action. Men of intelligence, integrity, and liberality; who command respect and influence wherever they are known. They disclaim all interference, or disposition to interfere, with the rights of property in slaves, or control over the slave-question, within the jurisdiction of the slaveholding States. They believe that slavery in the District of Columbia is productive of much physical, moral, and political evil; that Congress, having the constitutional right to exercise exclusive legislation in all cases whatsoever over the District of Columbia, is bound to correct these evils; and that until they are corrected, the nation, the whole nation, is responsible for them. And so long as these evils and injuries continue to be inflicted by and through the instrumentality of laws sanctioned by Congress, or in consequence of the refusal of Congress to legislate, they feel it to be not only their indisputable right to petition, memorialize, and remonstrate in favor of the oppressed, but that they are morally bound to do so.

The principal object, however, to which these petitioners now direct the attention of Congress is the slave trade, as now carried on within the limits of this District; and the laws of the District which encourage, support, and aggravate this enormous evil.

They believe that there is no practice existing among the human family so productive of mental degradation and crime as the slave trade. They are induced to believe this, not only by the well authenticated facts and details of this infamous traffic, which are coming to their knowledge every year and every month; but they know that your laws condemn it as such; that the laws of almost every civilized nation on earth place this among the blackest of crimes, and inflict upon those who engage in it the highest and heaviest penalties known to any law. They can discover no difference in the moral character of the slave trade, as carried on from the shores of Africa, and from this District. They say that not only slaves are here bought, and sold, and shipped to the deadly climate of the far South, where hardship and premature death await, and almost inevitably overtake them, but, like the African trade, it involves freemen in the same calamity, with this difference; that, while in Africa the freeman is seized, borne off by force, and stolen in violation of all law, here it can be lawfully done.

[Mr. J. was here called to order, the discussion of the merits of the question at this time not being admissible by the rules of the House.]

Mr. JACKSON said, it was with extreme reluctance that he at any time, or under any circumstances, intruded his remarks upon the House; and he certainly would not intentionally transgress any of its rules when he did attempt to speak. He would, therefore, in order to bring the few remarks he was desirous of making within the rules of the House, move that the petition lie upon the table, and be printed; and begged the indulgence of the House to a very few words in support of that motion.

He believed that the course pursued by the House in relation to similar petitions, had been the most unwise that could have been adopted. The House doubtless had been induced to pursue it, under a belief that but very few individuals in any part of the Union had adopted the sentiments of these petitioners in relation to the slave trade within the District. And it seemed to him due to the gentleman from Virginia, (Mr. Wise) that he should be told that these opinions were not confined to a few Garrisonites. Garrison's name (Mr. J.) had not found upon these petitions, nor had he any reason for believing that they had been rotten up through his instrumentality or influence. Gentlemen deceive themselves if they suppose this to be the fact. This feeling of indignant opposition is confined to no particular class or section in New-England; but it is deeply planted in the moral sensibilities of the good and the intelligent, wherever the laws of the District, and the practices under them are known; and, he would add, this House has done vastly more than Garrison, to bring it out, and bring it into action, by throwing these petitions, silently, unheard, and unprinted, upon the table, or committing them to the committee on the District of Columbia, only to be thrown under their feet.

[Mr. J. was again called to order, and informed that his remarks must be exclusively applied to printing.]

Mr. JACKSON then said as it seemed not consistent with the rules of the House to submit the remarks he was desirous of offering, he would withdraw his motion to print; and notwithstanding, under ordinary circumstances, at an earlier period of the session he should consider a motion to lay these petitions on the table the most injudicious and improper course that could be adopted, considering that the short remaining period of the session made it impossible to act upon them, he would move to lay them upon the table.

[From the Glasgow Chronicle of Dec. 3, 1834.]
PUBLIC MEETING—WILBERFORCE SETTLEMENT.

Yesterday evening a very numerous and highly respectable meeting of ladies and gentlemen, was held in the Trades' Hall, for the purpose of hearing the Rev. Mr. Paul, minister of the gospel in the Wilberforce Settlement, Upper Canada, who is at present on a visit to this country with the view of raising means, and gaining the interest of the Christian and philanthropic part of the community, in establishing colleges and other seminaries for the education of the free people of color in that colony. The large hall, besides being crowded to excess long before the hour of meeting, was besieged by numbers who had come thither, but had to leave without gaining admittance. The Lord Provost was in the chair, surrounded on the platform by several of the dissenting ministers, and by other philanthropic gentlemen.

The Lord Provost rose, and having stated the purpose of the meeting, said that he had much pleasure in introducing the Rev. gentleman, Mr. Paul, who would enter into the particulars of his praiseworthy object. But previous to that, Dr. Beattie would read a number of testimonials to Mr. Paul's character and abilities.

Dr. Beattie then rose and said that he had thought the countenance of the Lord Provost, surrounded by so many Christian and philanthropic gentlemen, and the presence of so great a number of this Christian community, would have been sufficient testimonials in favor of Mr. Paul, but in addition to that he held in his hand the originals of a variety of testimonials from persons in the country to which the Rev. gentleman belonged. The Rev. Dr. then read communications from Sir John Colebrooke, Lieutenant Governor of the Colony, Mr. Thomas Clarkson, and Mr. William Lloyd Garrison, all concurring in the recommendation of Mr. Paul, for his spotless integrity and moral worth; besides this, the objects for which he had visited this country, and his excellent talents and disinterested motives. Dr. Beattie stated that he had other testimonials which he could read, signed by about 30 individuals, but he considered it unnecessary to occupy so much of their time. (Applause.) For further satisfaction he referred to Mr. Ewing, who personally had received communications concerning Mr. Paul. (Applause.) The Rev. Greville Ewing said Mr. Paul had handed him a letter from a particular friend of his own, Mr. Archd. McLay of Glasgow, who had for many years been a minister of the gospel in New-York, and who, he was aware, was well known to many present. The letter contained a very favorable recommendation of Mr. Paul. (Cheers.)

The Lord Provost then introduced Mr. Paul amidst universal applause.

The Rev. Nathaniel Paul commenced by saying that he stood in the presence of that large assembly of Christians, as the avowed representative and advocate of the rights and privileges of his brethren. He expressed himself as a decided enemy of that worst of all systems—Slavery; he cared not where, nor under what Government it existed. He would not consent for one moment to make a compromise with those who encouraged it even in the mildest form. It was its entire extermination that he wished, and he was happy in addressing an assembly of Britons whose views were in unison with his own. It was pleasing also to consider that the combined energies of the people of God had awoke, for the diffusion of the light of the gospel over all the ends of the earth. But there was one portion of the world which had shared little of Christian sympathies, and that portion had the highest claims on their philanthropy. Africa, though once visited by the light of the Gospel, still her now brooded a moral darkness, darker than the sable tinge of her sons. But God, who could turn all things to good account, would spread his love abroad upon that country. But the darkness must remain till the standard of the cross be raised on every hill. He anticipated the time, when churches and chapels would be erected over that long neglected land, but as her situation did not enter into the object of the present meeting, he would leave her where he found her. Nor would he dwell on the horrors of slavery as it existed in the West Indies—thanks be to God it had there received its death blow. Whatever Britons had to boast of their country, their history never saw a prouder day than the first of August last. He would confine his observations to the condition of his countrymen in the United States of America. Mr. Paul then turned to the formation of the settlement under the British Government, which, he said, bore the illustrious name of Wilberforce, and to the education of its inhabitants. He had no pretence to eloquence; he would give them a simple statement, and he requested a patient hearing, especially as he labored under a severe cold, and was not able to speak as he could wish to do. It was well known that the United States had been designated the 'Land of Liberty and Equality'; and, according to the professions of its inhabitants, the land where the principles of national liberty were best understood and practised. They boasted of a republican government, and their Declaration of Independence bore that all men were equally entitled to maintain their rights—life, liberty, and the pursuit of happiness. Yet notwithstanding all these professions, there were in 1830, 2,010,372 slaves, out of a population of 12,000,000; or upwards of one-sixth of the population in slavery. He would not dwell on the physical condition of this class of our fellow-countrymen, because that subject had been already fully treated of by that distinguished friend of the negro, George Thompson. (Enthusiastic applause.) Mr. Thompson both in this city and in Edinburgh, had viewed the matter in all its bearings, and he was now gone to the United States of America, where it was hoped he would reap the reward of his labors. Slavery in the United States had not differed much from slavery in the West Indies, as had been said by Mr. Thompson and others. In reference to the manner slaves were wrought, fed, clothed, and punished, it was the same. But there was one feature, in which it would be readily admitted the system was more atrocious; he alluded to the internal traffic of slaves. It perhaps was not known that in Virginia, Maryland, and North Carolina, there was a redundancy of slaves, for which a market was had in the more Southern States; and thus a regular traffic was carried on—as atrocious as ever was carried on between the United States and Africa. At that market the slaves were disposed of in the same manner as cattle in this country. (Cries of Shame.) It was not uncommon to see a whole family of slaves brought into the market, the husband, the wife, and the children—all set up on a table, and their physical powers shown off in such a manner as to

bring the highest price. He (Mr. P.) knew that there was a difference of opinion as to whether negroes were possessed of the same tender sympathies as other people. Some doubted whether among the negroes a husband could love his wife, or a mother her children, as well as among those of mankind, who were called the white people; but were they to witness a sale of slaves they would be satisfied that the feelings of the one class of mortals was as powerful as those of the other. The slaves must be disposed of to the highest bidder, (for they are sold by public auction) and it were enough to convince the most sceptical to witness the tears, and the supplications, that if the family should be sold, they might go together. These tears and lamentations were no more heeded than the howling of cattle or the bleating of sheep. Mr. Paul, in support of what he stated, read extracts from Stuart's 'Three years in America,' narrating more fully what he alluded to, respecting a sale of slaves. He then remarked, that in the southern or slaveholding States, the slaves and even the free people of color were subject to the most severe laws; for example—in Alabama, for assembling for worship, or for teaching reading and writing, the persons guilty were subjected to a penalty of from 250 to 500 dollars; and in some cases they were flogged. The question was, why should such laws be enacted? what objections should there be to learning to read and write, or to meeting in public for worship. It was the opinion in this country, that education and religion made men better; but such was the nature of the system, that it could not stand by the test of truth. The slaves would learn from reading the Scriptures, that they were the creatures, and as accountable to God as others, and as much entitled to their liberty. With reference to their not assembling for worship, it did not form an objection to their character as slaves; at the sales, it rather formed a recommendation, and a testimony of their worth. It was there held forth, that they possessed excellent characters, and assurances were given, that they were consistent Christians. Their masters were not afraid because of their religion, but they were afraid, that while they met for religious purposes, they would devise schemes and plans by which they might effect their liberty, even to the destruction of their masters. In further alluding to the condition of the United States, Mr. Paul remarked that there were 24 States all under one government, but each capable of managing its own affairs. In 12 of those States, he said, slavery did not prevail, but there existed a prejudice against the colored people, so that even in the House of God they were not permitted to sit in the same pews as others, nor were they allowed to sit down at the table of the Lord, till the others were served. In 1829, a law was passed in Ohio, compelling the free people of color to leave the State in 30 days, under a penalty of 500 dollars, or to give security that they would never become a burden on the public, or consent to be sold as slaves. The colored people, after deliberating, petitioned the authorities for 30 days longer, and sent a petition to Sir James Colebrooke, lieutenant governor of Upper Canada, inquiring what privileges would be granted them in his colony. An answer was returned, breathing the spirit of a noble minded Briton. 'Tell your Republicans,' said the governor, 'on your side of the line, that we royalists on this side do not know men by their color. Should you come to us, you will be entitled to all the privileges and immunities of the rest of his Majesty's subjects.' Having received this favorable intelligence from his Excellency the Governor, they emigrated to that Province, and there established that settlement which bears the name of him, who although dead, lives in the memories of all Christians, Wilberforce. Mr. Paul then alluded to the progress of the settlement; he said, were the slaves at liberty, they would show the same industry, and anxiety to acquire an honest livelihood as others. There was no settlement had made greater progress; and the reason was obvious. There was no individual there could point his finger at the colored man; he was the same as other citizens. Mr. P. related an anecdote of a slave who had absconded from an estate in Kentucky, to Upper Canada. His master followed, and endeavored to persuade him by fair promises to return. The slave addressing him, not as he did on the plantation as master, but calling him by his name, flatly told him that he had been too long with him not to know what he would do if he got him over the water, adding, that if he did not be off, he would serve him as he had been served. Another slave who had run away, was for a night in the house of a Quaker, till he got an opportunity of escaping into Upper Canada, and the feelings he afterwards expressed towards that Quaker, were proof, continued Mr. P., that the slaves were not destitute of gratitude. Alluding to the means for education in the States, he stated that there had been seminaries established, but owing to the prejudices against the colored people, young men of that class were not admitted. Some years ago, institutions for the admission of young men of color had been commenced, but had been opposed by the authorities, and since then an institution had been opened by a pious female, but had to be abandoned. Those in the settlement where he came from, were establishing a seminary for the education of young men of color, or others that chose to attend. There were young men willing to labor wherever God would send them, and who would doubt be prosperous, if they could be furnished with the means of instruction. In confirmation of this, he referred them to Mr. Smith, who was on the platform, a young gentleman of the highest respectability and intelligence, and a man of color like himself, who had come to this country for the benefits of its institutions. When he considered the efforts that had been made by the Christian community in this country for the liberty of the bodies of the slaves, he hoped they would turn their consideration to the appeal which he had made for the improvement of their minds. Here Mr. Paul was interrupted by a noise from a crowd at the door, over-anxious to gain admittance, when the Lord Provost announced that another meeting would be held, and the noise subsided.

Mr. Paul then said that he had detained them too long, (cries of No, No,) and in conclusion, he urged them to take an interest in the object. For 15 years, he said, he had been devoted to the cause, and as long as he lived, he would be devoted to the relief of his suffering fellow-creatures. He expressed a wish that the blessings of the Almighty might rest on this land, and that it might never countenance slavery. He then thanked the meeting for their attention, and sat down amidst great applause.

Mr. Craig, in proposing the first resolution, remarked that the conduct of America was one of the most remarkable problems of the present age. America boasted of liberty, and yet one-sixth of her inhabitants were slaves. The forefathers of the present Americans had fled from the oppression under which they labored in Britain, and now a portion of the American people were seeking an asylum from like oppression in a British colony.

Mr. Beith most cordially seconded the resolution. After what had been so well said by his Rev. friend who first addressed the meeting, it would be unnecessary for him to occupy their time, lest he should obliterate the impression it might have made on their minds. The conduct of the free States of America, was emphatically opposite to their principles; in not recognizing the free people of color, they showed that professions of liberty proceeded from their lips, while they knew nothing of it in their hearts, and in their practice. Mr. Paul had remarked, that educating slaves made them better husbands and wives, and better servants. He (Mr. B.) admitted that a religious education made them better, but certainly not more contented slaves. It was of great importance to the cause of abolition, that the Wilberforce settlement should be encouraged, inasmuch as the vicinity of such a settlement must have a powerful influence in rooting out prejudice, and accustoming the minds of men to view the character of the people of color in a just light.

Dr. Hough proposed the next resolution. After bestowing some high encomiums on the personal character and talents of the Rev. Mr. Paul, he said he was sure that no Briton, no Scotsman, no citizen of Glasgow, would refuse to lend his aid towards the diffusion of general and religious instruction. When, at a meeting held for the purpose of advancing the cause of the abolition of slavery throughout the world, he witnessed his young friend on his left (Mr. Smith) speak in behalf of his race, with all the fervor of youth, he could not but feel indignant that such a he should be refused his place in society, because of the tinge (it was no more) of his skin; and now when a minister of the New Testament, possessing education and high moral worth, had been placed in the same situation, his indignation could not be less. It had been well said, that the existence of Slavery in the United States of America was a problem not easily solved; America objected that nothing could excuse it to our receiving at Wilberforce settlement the runaway slaves of the Americans; but America had no right to make such an objection, inasmuch as she was in the constant habit of receiving our runaways, tinged in character if not in skin. But he would say farther, that were all the slaves in the American States to make up their minds, not on the first of August next, but on the first of January, and say to their masters, 'we mean to part with you, we are bound for Canada,' he would receive them with open arms, and would say that Canada then deserved the name of the true Liberia.

Mr. Wigham seconded the resolution in a short speech.

Rev. Mr. Harvey proposed the next resolution, which was seconded by Mr. McKend.

Mr. Smith, a young American gentleman of color, then delivered an animated address, confirmatory of the statements of Mr. Paul, which was received with great applause. After which it was intimated, that another meeting would be held some time next week in a larger place, intimation of which would be read from the pulpits on Sunday, and the meeting separated.

The following resolutions were unanimously agreed to, viz:—

Moved by Baillie Craig, and seconded by James Beith,

That this meeting, sensible of the inestimable value of education, both general and religious, in elevating the mind, improving the character, and promoting the happiness of man, regard with equal disapprobation and astonishment, the policy of the United States of America, in withholding it from their colored population; and acknowledging men of every clime and every complexion, as brethren of one blood with ourselves, we feel it at once our duty and our privilege to embrace every opportunity of extending its blessings amongst them.

Moved by Rev. Dr. Hough, and seconded by Mr. Anthony Wigham,

That this meeting, having had the Credentials laid before them, which the Rev. Nathaniel Paul has brought with him, both from America and England, and having enjoyed the further satisfaction of hearing the statements of Mr. Paul himself, feel themselves authorized to recommend him and the object of his mission, unanimously and earnestly to the kind and liberal countenance of their fellow citizens and fellow countrymen.

Moved by Mr. A. McKend,

That subscriptions be received by the following gentlemen, viz:—Messrs. George Gallie, Wm. Collins, John McLeod, David Robertson, Booksellers; and by Anthony Wigham, Patrick Letham, William Barker, Robert Kettle, and Donald McIntyre, Esq's.

Moved by Mr. James Johnston, and carried by acclamation,

That the thanks of the meeting be given to the Lord Provost, for his readiness in consenting to preside on this occasion, and for his excellent conduct in the chair.

WM. MILLS, Chairman.

AMERICAN ANTI-CHRISTIAN PREJUDICE.

We glory in our country, Monarchical although it be, that it gives no countenance to that barbarous anti-Christian prejudice against persons of color, so prevalent in the United States, that self-styled land of Liberty. Here, character, not color, is the acknowledged test for admission to society. We have much pleasure in pointing our readers to the account of the public meeting held last night in behalf of the Wilberforce Settlement in Upper Canada, the Lord Provost in the chair; and the lucid and interesting statements of the Rev. N. Paul on that subject. Mr. Paul has, we understand, on the two last Sundays, preached in the Rev. Dr. Wardlaw's, the Rev. G. Ewing's, the Rev. Dr. Beattie's, and the Rev. Mr. Willis's Churches.—*Glasgow Chronicle*, Dec. 3, 1834.

Ohio Anti-Slavery Convention.—The public are hereby respectfully informed, that Wednesday, the 23d day of April next, is definitely selected as the time for holding a Convention, in the town of Zanesville, of persons advocating the principles of immediate emancipation, for the purpose of organizing a *State Anti-Slavery Society*. Hour for opening the session, 2 o'clock, P. M. It is requested that county and town Societies appoint delegates thereto. The friends of the cause in different sections of the State, are invited to attend and co-operate in the deliberations.

February 17th, 1835.

Editors will materially subserve the cause of humanity by giving publicity to this advertisement in their respective papers.

[From the Pure Testimony.]
ARMED NEUTRALITY OF ANDOVER.

The late measures of Andover Theological Seminary, respecting the great subject of slavery—a subject that demands attention, decision and immediate action in these United States, has called to my mind the following observations in Mr. Willis's Sermons: 'Is it not best to stand on neutral ground. When a spot of neutral ground on which neuter can stand is found, either in heaven, in hell, or on earth; then let neuter take their stand. But real neuter is nothing. And neuter in profession on religious subjects, are always false and faithless in reality.' The writer might have viewed these remarks to be just, if it shall be the object of this paper to take a passing notice of the positions and reasoning of the above mentioned institution which have been lately spread before the public in the columns of the Boston Recorder. Though I read these documents with sorrowful seriousness, I am not confounded that this Seminary has become so 'fierce for moderation' on the subject of slavery, as virtually to take the wrong side. I seem from the letter of Dr. Woods, (who by-the-by is probably not inferior to any man in New England in the art of evading personal responsibility in the hour of danger and difficulty) signed in behalf of the Faculty, that the stand now taken by the students did not originate with them. And to those who know the Faculty, it was needless for them to avow their 'heart felt satisfaction' in the conduct pursued of late by the members of this institution, and in the position which they have deliberately taken relative to the subject of slavery. Observing persons well know there was more than one current of influence concerned in moving the wheels of this untoward revolution. And this, with other events, may yet reflect more light upon the nugatory, goitre-venom 'American Union,' than some of its managers are willing to have shed upon their attempt to fight the Christian warfare in alliance with the powers of darkness.

The lackeyed, honeyed pretence of regard for peace and union is held out as the leading, ostensible motive, or one of them, for banishing Anti-Slavery associations and discussions from the Seminary, but really, it is a desire to keep the Seminary quiet, spirit and courage enough to make a little higher stand in morals, the Seminary had better be stricken from the list of benevolent institutions. 'It is a serious question with us,' say the Faculty, 'whether we are called to the arduous work of training up others for the sacred office, can we not take an active part, at present, [and this] in any existing association formed with reference to slavery, or in any way intermeddle with it, except, &c. And it is a serious question with us, whether this clergyman who always waltzes with public sentiment turns in favor of vital and necessary reforms, are qualified to have the tone of Theological students who are to go to the religion and morals of the country. Again, say the Faculty, respecting the students, 'But when, at the suggestion of the Faculty, they took the matter into serious consideration, they soon came with entire unanimity to the conclusion, that they could not form associations and agitate the common question in relation to slavery, without endangering the spirit of piety and brotherly love among them, and essentially interfering with that intellectual and moral improvement, which is the grand object of the institution to promote.' An easy resolution truly, and I imagine that is now magic in the phrase 'suggestion of the Faculty' that every one knows. It seems, that they can break up existing associations on the subject of slavery at Andover, without endangering the spirit of piety and brotherly love among them, and yet a serious question arises, what must be the nature of the piety and brotherly love of Andover Theological Seminary, which can be endangered by the existence of Anti-Slavery discussions and associations, but not by banishing them, to the triumph of all the unprincipled, slaveholders and enemies of the colored people in the land.

The first thought I had in pursuing this statement, was the following sarcastic expression of the author of the 'Triangle,' 'Gog and Magog what metaphysics! If Andover Seminary is able to go to New England with such reasoning as this, is it time it was crowned with the Tars. Piety and brotherly love, then, twenty miles north of Boston, it seems is not found in that disinterested benevolence, justice and mercy, which raises the 'let the oppressed break every yoke,' and 'let the oppressed of the Priest and Levite, or in that love of popularity, and that cowardly slavishness, which would let the poor slaves of this country, by thousands and millions, sink under the temporal and eternal evils, and in their fall, like Sampson, pull down the pillars that support this Republic, and engulf the country in that merited perdition which awaits all unmerciful oppressors.—Such peace makes would do well to study these words of Christ,—'Think not that I am come to send peace on earth but a sword.'

Nothing is more baseless than the pretence that Anti-Slavery associations, inquiry and discussion to a proper extent, would of necessity, seriously interfere with the appropriate studies of the Seminary. The confession of the Faculty of Lane Seminary contradicts it, and there was probably no danger that the Andover students would have had more zeal and spirit in this great, and sublime moral delirium tremens which Lane. This moral delirium tremens which Andover induces, whenever any thorough discussion upon unpopular subjects is in danger of taking place, is not much to the credit of such an institution. Shame to the Sons of Washington, who can discountenance free inquiry, the vital principle of our free institutions, and especially upon a subject so essential to the substantial glory and salvation of this Republic. And besides, if clergy men have nothing to do with morals, let sooner they have nothing to do with religion, the better.

It seems that the Andover students, at the suggestion of the Faculty, to take up the subject, have *Resolved*, that while connected with this Seminary, their duties as Theological Students, leave the first claim upon their attention, and fearing that the agitation of the subject of slavery might interfere with the vigorous prosecution of our studies, with that harmony which ought to prevail among us; we therefore disapprove of the present, of all associated action on this subject, in this institution.

'For the present,' say both the Faculty and students, 'That is, in plain English, we will not turn public sentiment, and with it, shall turn public sentiment, and with it, Andover. And this calls to mind the Andover movements against adopting the principles of the Faculty, to take up the subject, have *Resolved*, that while connected with this Seminary, their duties as Theological Students, leave the first claim upon their attention, and fearing that the agitation of the subject of slavery might interfere with the vigorous prosecution of our studies, with that harmony which ought to prevail among us; we therefore disapprove of the present, of all associated action on this subject, in this institution.'

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'For the present,' say both the

LITERARY.

[From the Boston Mercantile Journal.]

THE LICENSE LAWS.

BY REV. J. PIERCE.

"We license thee, for so much gold,"
Said they who filled St. Peter's chair,
"To pay away thy wife, thy old,
And take one that is young and fair—
For public good requires a dome
To swell, like heaven's, for us at Rome."
"For so much gold, we license thee,"
"So say our laws!" a draught to sell,
"That binds the strong, enslaves the free,
And opens wide the gate of hell."
For public good requires that some
Since many die, should live by Rum?
Ye civil Fathers! while the fies
Of this Destroyer seize their swords,
And Heaven's own hall is in the blows
They're dealing—will ye cut the cords
That round the falling fane they draw,
And o'er him hold your shield of Law?
And will ye give to man a bill
Divorcing him from Heaven's high way,
And, while God says, "thou shalt not kill,"
Say ye, "for gold, ye may—ye may!"
Compare the body with the soul!
Compare the bullet with the bow!
In which is felt the fiercer blast
Of the destroying Angel's breath?
Which binds its victim the more fast?
Which kills him with the deadlier death?
Will ye the felon free restrain,
And yet take off the tiger's chain?
The living to the rotting dead
The God-containing Tuscan tied,
Till, by the way, or on his bed,
The poor corpse-carrier dropped and died—
Lash'd hand to hand, and face to face,
In fatal, and in loathed embrace.
Less cutting, think ye, is the thing
That to a breathing corpse, for life,
Lashes, in torture lashed and long
The drunkard's child—the drunkard's wife?
To clasp that clay—to breathe that breath—
And no escape!—O, that is death!
Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones
The table that for them ye spread?
How can ye hope your sons will live,
If ye for fish a serpent give?
O, Holy God! let light divine
Break forth more broadly from above,
Till we conform our laws to thine;
The perfect law of truth and love:
For truth and love alone can save
Thy children from a hopeless grave.

*Mezentius. See Virgil, *Æneid*, viii, 461—491.[From the Christian Register.]
TO THE NEW MOON.

Thou peerest through my window pane, young
Moon,
And sweetly smilest,—and thy tremulous beam
Is bright with youth and hopefulness,—and soon
Thy perfect orb shall pour a broader stream.
And then shall wane thy glory day by day,
Thy luminous fulness waste, and thou must die.
The inevitable hour no charm can stay,
The common lot thou sharest of Mortality.
Burning beside thee is a beautiful star,
In full-orbed radiance evermore the same,
Nor change doth its undimmed splendor mar,
Nor the strong rush of ages quench its flame.
Though, for a season, Earth may veil its ray,
"Thy only to our eyes,—its living light,
When from our sense Earth's shade has rolled away,
Burns in its far blue shrine unalterably bright.
The Spirit's low, sweet voice falls on my ear,
Bidding me, beautiful Moon, behold in thee
A type of joys, that glid this mortal sphere,
A fair, but bright and short-lived progeny.
And thou dost image forth a joy, bright Star,
That owes no fealty to the sway of Time,
Above or waste or change exchanged far
In shieth ever clear, unchangeable, sublime.
Eternal One! to win this joy be mine—
If present, visible things would weave a charm
To bind my worship to a mortal shrine,
Guardian! do thou the perilous spell disarm.
Or if earth's blinding shadows intervene
To hide the blessed splendors of the sky,
Forbid that aught should from my spirit screen
The ever-burning Star of Immortality.

D. H. B.

[From the Lowell Pledge.]

"On Linda when the sun was low,"

CAMERON.

A PARODY.

I.
In Salem when the sun was low,
Deep silence held each street and row,
And solemn was the distant flow
Of ocean rolling heavily.
II.
But Salem saw another sight,
When lurid fires and candle-light
Gleam'd bluely out at dead of night,
From Deacon Giles' distillery.
III.
And redder yet those fires shall glow,
As Salem's frighted streets shall know,
When gibb'ring fiends their embers blow
In Deacon Giles' distillery.
IV.
The twilight deepens—come! ye brave,
Let loose from Hell—the Scorpions! wave
Your dusky plumes in triumph wave
O'er Deacon Giles' distillery.
V.
Then rock'd the Still, with riot riven,
Then worked the fiends for Bibles given;
And louder than fresh bolts from heaven,
Loud groaned the old distillery.
VI.
"Tis morn—Nor did you lurid sun
Behold the fiends—their work is done;
Each clutched his book and out he run
From Deacon Giles' distillery.
VII.
They part, alas! too soon to meet:
Their foreman, though an arrant cheat,
Ne'er leaves his business incomplete;
He works beyond the Sepulchre.

L.....

[From the Sabbath School Instructor.]

WHO OWNS THE SLAVE?

"I'll teach you who's your master,"
The cruel planter cried—
And the biting lash fell faster,
Till in human blood 'twas dyed;
For the slave beneath his scourging,
Had been heard in woe to say,
"Oh God! oh God! I pray!
"Ah! now you know your owner,"
And the tyrant's hand gave way,
As from his quivering victim
Came, "Massa! you I pray!"
"Come, Massa! you I pray!"
"No, God! but I'm your owner!"
"Fool! soon in stern reply,
The Almighty's voice shall greet thee,
Saying, 'Not thou, but I!'"

MISCELLANEOUS.

RETRIBUTION.

The neglect of the French Government to fulfil the engagements of their treaty with ours, by which they have stipulated to pay several millions of dollars, as a partial indemnity for spoliation committed upon our commerce, has called forth many expressions of indignation, and not one of defence from Americans; and if persisted in will brand that nation as faithless. But Christians should look beyond instruments and second causes to the righteous providence of Him, who is "governor among the nations." It is a suitable time for the United States to call up to their recollection their own violation of solemn treaties with the Indian tribes; for, till this conduct be repented of, we shall continue to be chastised, as certainly as there is a moral Governor at the head of the universe. And it is a remarkable fact in the administration of the divine government, that retribution often comes in a manner suited to the transgression—sin is punished with sin—the recompense is the same, in kind, with the crime. The Israelites were, every few years, plunged into idolatry; and God, at length, gave them their fill of idols, by permitting them to fall as captives into the hands of an idolatrous nation, by whom idol-homage was often exacted of them on penalty of death, as was the case, when Nebuchadnezzar set up his image on the plains of Dura.

Our faithlessness to our engagements with the Indians, weighed in the balances of the sanctuary, is probably many times more criminal and base, than that of the French nation towards us; for we wronged the weak and defenceless, who were unable to redress their own wrong. While this matter was in progress, we had not the shadow of a doubt, that, if consummated, our nation was mingling for itself a most bitter cup, which, when the measure of our iniquities should be full, would be duly administered by that God, who causeth sinners to "eat of the fruit of their own ways, and to be filled with their own devices;" who hath said—"when thou shalt leave off to deal treacherously, then they shall deal treacherously with thee." We have a dreadful chastisement to undergo for our faithlessness and oppression, unless it be averted by national repentance. The longer it is delayed, the heavier it will fall. We may flatter ourselves, that "to-morrow shall be as this day, and much more abundant"—that our strength is invincible, our wisdom too far-sighted to be over-reached; but there is one above who can send a spirit of infatuation into the minds of our guides and counsellors, who can turn our counsels to foolishness, whose power none can resist, when he comes to make inquisition, and appears in the character of Avenger.—*Christian Mirror*.

DISGRACEFUL PROCEEDINGS.

We notice with much mortification, with regret and alarm, occurrences like the following, which we have taken from a New York paper. Nor would we ever give publicity to such facts, did we not deem it important that they should be known, that they be reprobated by every well-meaning citizen.

"On the landing of the French officers from the ship, at Castle Garden, between one and two o'clock, a mob assembled at the gate of the bridge to oppose their coming ashore. It was a base ruffian crew, who threw themselves in the way of the officers, and assailed them with insulting exclamations, crying, 'Down with the Frenchmen!' 'Don't let them come!' 'Down them!' &c. &c. &c. The officers were on their way to the house of the Consul General, who resides at the Battery, and the mob accompanied them thither, to the number of seven or eight hundred. M. Le Forest was at the office of the Consul at the time, to which place a part of the mob continued their course. Their rude and ruffian cries were continued at his house for a time, and M. Le Forest represented the case to the Mayor, whose deportment on the occasion was such as might have been expected from that officer, who is like a gentleman in his feelings and conduct.

The feelings of these strangers—gentlemen themselves, and attached to a most honorable service—were of course deeply injured from such a reception from the old friends and allies of their own country. They knew not what to make of such a popular outbreaking in a time of peace, and in a country boasting so much of its intelligence and orderly character. But the most satisfactory representations have been made to them, and the subject is now, as we have reason to believe, understood in its true light."

MELANCHOLY DISASTER AT SEA.—The brig Caroline, belonging to the Greek Company, arrived at Holford, from America, after a long and more tempestuous passage than the Captain (Broad) recollects having experienced during a period of twenty-four years. After having been about a week on his voyage, the man at the wheel cried out "a rock ahead." The captain, knowing there could not be any rock, ran forward, and discovered the said appearance to be a boat. It contained six men, living, but in the last state of wretchedness, and one man dead, lying at the bottom of the boat, whose blood they had drank, and a part of whose flesh they had fed on that morning! These sufferers were the only survivors of a crew of 14 belonging to the brig Elizabeth, of Plymouth, from America, bound to Padstow. She had experienced very severe weather; had her mainmast carried away, and received so much damage in her hull as to become water-logged. Six of the crew, supposing she could not sink, being timber-laden, and that she would keep upright, got into the fore-top, and there lashed themselves. Unfortunately one side of the vessel was so much stove as admitted an unequal pressure of water in the hold on the opposite side, and put her on her beam ends, when these were all drowned. The Captain, and seven remaining of the crew took to the long-boat, having no food but six or eight potatoes. They had been about nine days in the boat driving about, suffering what no tongue can describe from hunger, and particularly from thirst. The two that died could not bear the pangs of thirst no longer, and in the bitterness of agony drank salt water (which their comrades tried to prevent); the consequence was, they became deranged, and died! The first victim had been thrown overboard; the second yet remained in the boat, whose mangled body manifested the irresistible cravings of hunger that his barely surviving shipmates were suffering under. They are now at Holford, under the skill and attention of Dr. Moyle, of Holford. One of them has lost the greatest part of one of his feet, and all of them some of their toes by cold.—*Cornishian*.

ABOLITION OF CAPITAL PUNISHMENT. A committee of the Massachusetts Legislature are deliberating on the propriety and expediency of abolishing capital punishments, and we hope to have from them an able report on this important subject.

The arguments for and against the punishment of death are numerous and weighty, and, to us, but few subjects are more deeply involved in doubt and difficulty. The common object of punishment, the reformation of the offender, cannot be urged in its favor; for it extinguishes the last ray of hope of amendment. The security of society does not require it, for prisons and dungeons may be constructed in such a manner as to render the escape of offenders absolutely impossible. The infliction of the punishment of death for the purpose of deterring others from the commission of crime, is an argument often relied on by its advocates, but it is, of all others, the most weak and wicked. It is manifestly unjust to take the life of one man merely as an example to others, who have not as yet, but who possibly may, hereafter, commit the same offence. This is depriving the man of life, not because he deserves death, but because his fellow men need dissuaves from vice and crime—a more ridiculous proposition cannot be conceived. Another argument is that it is necessary for the purpose of vindicating the law. If by this is meant human law, it is a sufficient answer to say that it would require no vindication if it did not exist. The question is not whether the penalty of an existing law ought to be inflicted for the purpose of vindicating its honor; but whether a law requiring so severe a penalty to protect it from dishonor ought not to be repealed.

If by it is meant divine law, the inquiry is narrowed down to the simple question, does the divine law forbid the crime of murder, and is the punishment of death the penalty for its violation? Nothing short of a satisfactory solution of this question will settle the mind on this long agitated and controverted subject.—*Hartford Review*.

A SHORT CHAPTER OF MISERY.—A few days since, a woman turned 30 years, named Catharine Henry, of 83 Sheriff street, who had long been leading a life of intemperance, and had, in consequence, been discarded by her relations, went to one of them, and begged hard for half a dollar to buy bread with; it was given to her, and she immediately spent the whole in rum, which she continued drinking, until, bereft of life, she dropped down dead on the floor of the dram shop. The same night, the watchman picked up a woman in the street, who had fallen down drunk while in the act of carrying home some bread and a bottle of brandy to her starving children. She died on her way to the watch-house. Early the following morning, a watchman picked up the body of a child in the First Avenue, which was supposed to have been murdered. The next day (Friday) a woman named Ann Dacey, residing at 148 Leonard street, got heavily drunk, and being put out of a house where she was behaving riotously, she thrust her arm through the glass window, and cut it severely. She obstinately refused to have surgical assistance, but bathed her arm in brandy, and wrapped it up in rags steeped in rum. She then went away, and continued drinking, and at night was found dead on the sidewalk. The same night a watchman near the corner of Green and Houston streets, heard about midnight, cries of distress as from a female, and going up to the steps of a church near by, found there the dead body of a new-born male child—and early on Saturday morning, the dead body of a female infant was found lying on the sidewalk at the corner of Reed and Elm streets.—*N. Y. Transcript*.

The Devotion of Wealth to charitable purposes is one of the most favorable signs of the times. The pen of the philanthropist is never more delightfully or profitably employed, than in recording and publishing to the world the good will of such a man as Turpin, the close of whose life, brought his virtues to a climax. The effect produced by the liberal bequests of this philanthropist are an offset to that produced by a contemplation of the heartless and despicable conduct of worthless partisans with whom our country is covered as with a plague. The lives and deaths of such persons as William Wilberforce, Hannah Moore and William Turner, add lustre to the age in which they lived. It is evident that the minds of many are beginning to be turned from the worship of money, to the application of it to benevolent and useful purposes. Nor do all the wealthy wait, till they have done with the use of money themselves, before they bestow a portion of it on others. There have been in our own metropolis, the present winter, a considerable number of liberal donations, for furnishing instruction to the ignorant, and to feed the needy, alike honorable to the donors, and to the city, in which they live.

What a striking contrast do these acts of benevolence to the unfortunates colored race form with those miserable mob-exciting, vile and venomous ebullitions of Col. Webb and Col. Stone, and their contemptible copyists in Boston and elsewhere, and also with the legislators of the South, who are prohibiting by laws under penalty of death, the instruction of the oppressed—f forbidding even free-men of color from educating their own offspring.—*Lynn Record*.

THE FRENCH MISSIONARIES are still exposed to dreadful persecution and martyrdom at Tong King in China. On the 17th of October, 1833, M. Gogelin was strangled at Hue, the capital of that country, in the midst of a multitude of spectators. Two days before, M. Jacard and father Odorico, who had previously endured nothing but imprisonment, were burdened with the cage and put into the stocks. These individuals had been set apart for execution, with many others, on the day of All Saints, but their execution having been deferred, the letters containing this account were sent off while they were still living; still no hope was entertained of saving them. A Chinese Christian, named Tong, 61 years of age, and several other Christians, have been beheaded. [Paris paper.]

Riches.—It is a strange delusion for men to suppose that happiness consists in riches. Contentment is not to be found in splendor, and magnificence; or why is it that princes have sometimes exchanged the grandeur of a palace for the more simple enjoyment of private life? Why is the countenance of the rich man furrowed with thought and anxiety, while the poor go on their way shouting and exulting in the blessings which God hath given them? Why does the man who has grown in wealth look back to the days of his poverty and ask himself why he cannot now rejoice as heartily over the much as he then did over the little?

Mr. Gratton never lighted the fire of his eloquence into a more splendid blaze than when he pronounced a panegyric on the great Lord Chatham. It was thus he spoke.

His eloquence was an era in the Senate peculiar and spontaneous, familiarly expressing gigantic sentiments and instructive wisdom; not like the torrents of Demosthenes, or the splendid confagurations of Tully; it resembled sometimes the music of the spheres. It lightened on the subject, and reached the point by the flashings of the mind, which like those of the eye, were felt, but could not be followed. Upon the whole, there was in this man something that could create, subvert, or reform; an understanding, a spirit, and an eloquence to summon mankind to society, or to break the bonds of slavery asunder, and to rule the wilderness of free minds with unbounded authority, something that could establish or overthrow an empire, and strike a blow in the world that should resound through the universe."

WAR BETWEEN FRANCE AND THE UNITED STATES.—On the policy of such an occurrence the Journal des Debats, a ministerial paper, thus expresses itself:—"We do not hesitate to say that of all the wars practicable or possible for France, the most foolish, the most gauche, the most impolitic, that which would cause the loudest laughter at St. Petersburg, Berlin, and the Hague, and which would most afflict all the friends of liberty in Europe, would be a war between France and the United States."

Only conceive the cries of joy which the men who labor to resuscitate the party of the Holy Alliance would utter when they saw France employing the forces and the power which she has acquired since the revolution of July, in a struggle against the republic of the United States—when they saw those two people who, in the Old and New world, represent the cause of liberty, stupidly warring against each other, what intrigues would be set on foot against us at home whilst we were occupied against brother freemen abroad?"

AN AFFAIR OF HONOR. We extract the following from a Mississippi paper:

An apology is due to our patrons in town for the non-delivery of our paper on the last publication day. Our carrier, Alfred, a colored man, had an unfortunate misunderstanding with another servant which terminated in an "affair of honor" between the parties. They met with pistols, at five paces, loaded with three balls, and both fired at nearly the same instant. Alfred received a severe wound in the right arm, after which, both parties expressed their entire satisfaction, and the affair terminated. We are happy to say, that Alfred though severely wounded, is recovering, and considered out of danger. Simon his opponent, escaped unhurt, and has since absconded, in order to evade the law. This, we hope, will be received as an apology also for our carrier's not publishing his new year's address, in accordance with a long established custom. We were always opposed to duelling, and are now more ever confirmed in our anti-duelling principles.

Coloridge.—In a lecture delivered upward of twenty years ago, at some hall in Fetterlane, he divided readers into four classes.—The first he compared to an hour glass, their reading being as the sand; it runs in and out, and leaves not a vestige behind. A second class, he said resembled a sponge; which imbibes every thing, and returns it in nearly the same state only a little dirtier. A third class he likened to a jelly-bag; which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.

French Question.—The resolutions of Mr. Cambreleng and Mr. Adams, occupied a large share of the House on the last two days of the session, and finally but one was adopted—the question, on the amendment of Mr. Adams, as taken by Mr. Cambreleng from the minority report.—That in the opinion of this House the Treaty of 4th July, 1831, should be maintained and its execution insisted on—"omitting the words, at all hazards" was carried by a unanimous vote; only one negative, Mr. CLAYTON, having been recorded which was subsequently for obvious reasons permitted to be withdrawn. The announcement of the vote was received with much acclamation.

Mr. Adams then withdrew his two other resolutions, and the question was taken on the second resolution reported by the Committee, which was adopted, and by which the Committee were discharged from the further consideration of the subject. The third resolution of the Committee, declaring that contingent preparation ought to be made, to meet any emergency growing out of our relations with France, was laid on the table, and the House adjourned.

Bills Lost.—Among the important bills which passed the Senate, and were suffered to be lost in the House, we find the following:—The Post Office Reform Bill; (passed unanimously in the Senate.) The Custom House Regulations Bill; (passed nearly unanimously in the Senate.) The important Judiciary Bill; (passed by a vote of 31 to 5 in the Senate.) The Bill regulating the Deposit of the Public Monies in the Deposit Banks. The Bill respecting the Tenure of Office, and Removals from Office; (a most important bill, supported in the Senate by men of all parties.) The Bill indemnifying Claimants for French Spoliations, before 1800.

These half dozen, (not to speak of the bill providing for the increase of the Corps of Engineers; the bill to carry into effect the Convention between the United States and Spain; and the bill to improve the navigation of the Mississippi in the vicinity of St. Louis,) are among the bills which were sent from the Senate to the House of Representatives, and never heard of more."

Force of Imagination.—Father Malebranche relates that there was a young man, an idiot from his birth, in the hospital of incurables at Paris, whose limbs were broke in all places where it is customary to break those of malefactors who suffer on the wheel. His misfortune was caused by his mother's seeing an execution; every stroke the criminal received vehemently struck the mother's imagination; and the infant's bones were broken at its birth exactly in the corresponding parts. It lived twenty years, and was continually visited by the curious, and among others, by the queen.

MORAL.

WHERE DID HE GET THAT LAW.

In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his neighbors used to hear him swear with awful violence. One day this gentleman met an elder of the Presbyterian church, who was also a lawyer, and said to him: "I wish, Sir, to examine into the truth of the Christian religion. What books would you advise me to read on the evidences of Christianity?"

The elder, surprised at the inquiry, replied: "That is a question, Sir, which you ought to have settled long ago. You ought not to have put off a subject so important to this late period of life."

"It is too late," said the inquirer. "I never knew much about it; but I always supposed, that Christianity was rejected by the great majority of learned men. I intend, however, now to examine the subject thoroughly, myself. I have upon me, as my physician says, a mortal disease, under which I may live a year and a half or two years, but not probably longer. What books, Sir, would you advise me to read?"

"The Bible," said the elder.

"I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible."

"I would advise you, Sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons:—Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external."

"And where shall I begin?" inquired the unbeliever. "At the New Testament?"

"No," said the elder; "at the beginning—at Genesis."

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well disciplined power of mind to the Bible, to try rigidly but impartially its truth. As he went on in the perusal, he received occasional calls from the elder. The infidel rarely remarked upon what he had read, and stated his objections. He liked this passage, he thought that touching and beautiful, but he could not credit a third.

One evening, the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, Sir," said he, "to be in a brown study. Of what are you thinking?"

"I have been reading," replied the infidel, "the moral law."

"Well, what do you think of it?" asked the elder.

"I will tell you what I used to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fire-works, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural."

"But what do you think now?" interposed the elder.

"I have been looking," said the infidel, "into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such.—The second forbids idolatry. That certainly is right.—The third forbids profaneness.—The fourth fixes a time for religious worship. If there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him, harmoniously and without interruption. One day in seven is certainly not too much; and I do not know that it is too little.—The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbors are there classified by the moral law. They are divided into offences against life, chastity, property, and character." And, said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the less of the same kind. Murder must include every injury to life; adultery every injury to purity, and so of the rest. And the moral code is closed and perfected, by a command forbidding every improper desire in regard to our neighbor."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

The infidel, infidel no longer,—remained to his death a firm believer in the truth of Christianity. He lived several years after this conversation; about three, I believe. He continued to pursue the study of the Bible, his views of the Christian religion expanding and growing correct. Profaneness was abandoned. An oath was now as offensive to him, as it was familiar before. When his former gay companions used one, he habitually reproved them. He remonstrated with them upon its folly and want of meaning, and said that he could never imagine before, how painful profane language must be to a Christian. But did he become a sincere disciple of Christ? He always expressed great doubt upon that point. He could hope for nothing from the world, and he was afraid that he might choose other pleasures from that circumstance, without a radical change of feeling.

I learned these particulars, a few years since, from one of the parties. The lapse of time may have caused some immaterial variations, but I believe no other. I have endeavored to be more than substantially correct, and have therefore left many important details unexpanded, as I understood them to occur in the actual conversation.

Let the reader consider on this subject, the moral law is a monument—a tablet of instruction. The main thought is a solemn one, at the delivery of the ten commandments. But let him mark also the system of belief, the practical temper of mind, the judicious advice and kind exhortations of the Christian elder, the benevolent arrangement of Providence by which the infidel was brought to the study of the Bible, as explained and felt, and the glorious forming power of the Bible.

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THE Trustees having been notified, and to be open to youths of good character, without distinction of color, would be a form the Public, that they have engaged an Instructor, Mr. WILLIAM SCARLETT, of the Theological Institution at Andover, a gentleman whom they believe to be well qualified by his literary and scientific attainments, and moral and religious character, and just views in regard to the education of our countrymen, to carry out the sign of the founders, patrons and supporters of this Seminary.

The instruction for the present will consist of English and Classical, leaving French and other modern languages to be added hereafter, as the extent of patronage and the demands of the public may require.

In English. The general course of studies will be as follows:—Reading, Writing, Arithmetic, Book-keeping, Geometry, Algebra, Trigonometry, Surveying, Navigation, Astronomy, Geography and the Construction and use of Maps, Charts and Mathematical Instruments; Natural History, General History, History and Constitutions of the United States and of the several States, Grammar, Logic, Intellectual and Moral Philosophy, Ecclesiastical History, Political Economy, Exercises in Composition and Elocution, Manners, Customs, Races and Religions of the different nations of the earth.

In the Ancient Languages and Classics. Youths will be fitted for admission into the Colleges and Universities of the United States; but it is intended that this Seminary shall afford means of instruction, and extensive classical attainments, shall qualify young men to commence a study of the learned professions. Connected with this department, and subsidiary to the studies pursued in it, will be French Geography, Grecian, Roman, Egyptian, Jewish Antiquities, Hebraic Mythology and Biography, together with all or such portion of the English Course as may be adapted to the particular ends which Students may propose to themselves, or the parents and guardians prescribe.

It is not deemed proper to publish a list of books to be used in this Seminary, or to state specific qualifications for admission. It is thought best that those who present themselves for admission, should bring such books as they have, and that regulations should be adapted to the nature of what may thus be brought forward, as may best comport with the interests of learning, and a judicious economy. Those who shall come unprovided with books, find themselves so in the progress of the studies, will be supplied by order of the parents and guardians at the lowest prices, as they shall from time to time be in need of them. It is generally understood at what stage of education a pupil prepared to profit by academic instruction. Should restrictions in respect to literary qualifications for admission be found necessary, the subject will be considered hereafter; at present no restrictions are established except as to moral character, which shall be good in order to enter or remain at this Institution.

There will be two Vacancies in general. From the FIRST DAY of May, until the TWENTY-FIFTH DAY of November, until the FIRST DAY of January, will be considered the beginning of the Academic Year.

Tuition, \$12 per year, and in like proportion for less time, payable semi-annually. Board in respectable private families, generally be afforded, as the Trustees are informed and believe, at \$1.25 per week.

The Academy will be opened for the reception of scholars on the first Wednesday of March, 1835.

DAVID L. CHILD, (Caretaker.)

S. E. SEWALL, (Trustee.)

Boston, February 25, 1835.

NOTICE.

IT is an acknowledged fact, that Philadelphia has been foremost in sustaining the Liberator from its commencement; but in consequence of the resignation of the former Agent, and several changes which have unavoidably occurred in the distribution of the papers, the collection of bills has not been so punctually attended to, during the past year, as formerly. Wherefore, those subscribers who have not complied with the terms of subscription, are most respectfully invited to pay their bills, as well in arrears for the year past. Those who receive their papers North of Market-street, will please to make payment to James McClelland, under the Third-street Hall. Those who receive their papers by mail, to the subscriber at 109, Chestnut-street.

ARNOLD BUFFUM, Agent.

ACKNOWLEDGMENT.

THE Subscriber returns his hearty thanks to the Committee on the press, particularly the ladies, for their untiring efforts in extending the subscription list of the Liberator; and is sanguine that each subscriber will feel himself called upon, and in duty bound, to extend its influence by sending one more subscriber with the offering, means in advance, for one quarter, six months, or one year. It is in the power of each subscriber to comply with this request, because no one who is a friend will refuse the cause, and desert the cause, when he can be accommodated by paying a quarterly subscription. This plan has been commenced by the Committee, and the permanent support of the press will speedily revolutionize public sentiment, and accomplish the overthrow of Colonization and Slavery.

Most respectfully yours,
DAVID RUGGLES
Office 67, Lesperance Street
New-York, Feb. 5, 1835.